/203 cont./

361 The houses in general are oriented in such a way that one long side faces northwest, north, or northeast, thus providing shade.

[592] [340] Each house is occupied by only one family; to each house there generally belongs a mat wall, a supply stand, and one or two hearth areas.

[346] The mask hut lies away from the village, at a distance of about 200 meters.

621 The villages of the Karajá are small; many consisted of only one or two houses, the largest of eight huts (1). Ehrenreich be-

1. Rufino has already reported that the villages of the Karajá have only eight to ten huts on the average. Rev. trim. 10, p. 208.

lieves that this dispersion must be traced back to a lack of means [511] of subsistence. This is scarcely to be assumed, since there is sufficient food, especially fish. In my opinion, it is conditioned first [578] by the many disputes that seem to prevail among the families of [571] the Karajá and lead to the departure of some of them, and then by the prevalence of personal attitudes concerning the feeling of sociability; many families live permanently isolated in one place because they happen to like it there.

It is noteworthy that the villages decrease in size from north [166] to south. This may be explained by the direction of migration of the Karajá: the bulk of them still live in the north; toward the south, the first to be sent are advance groups, which, of course, are small in number.

361 484 On journeys the Karajá pitch camps of mat roofs or walls, in the shade and shelter of which they live and sleep. The walls are, of course, oriented in such a way that they provide as much shade as possible and as long as possible; hence they usually stand approximately from west to east, and likewise arranged in rows (Pl. 13, Ill. 1). If a village is moved, the Indians live under mat walls until the houses are erected (Pl. 41, Ill. 2).

221 361 The villages do not remain permanently in one place. During the dry season, the Indians live on the sandbanks of the river, which,

/353 cont./

166 Schischá, the deceased chief Pedro Manco, and Mother Joana from the migratory camp No. 9, people about 60-70 years old, are regarded as the children of the immigrant Šavajé. Recently, Šavajé again came from Bananal to Schischá; in October 1908 they lived in a separate house. These Šavajé, of course, entered into frequent alliances with the Karajá.

167 [101] A third branch is supposed to have separated from the Šavajé on Bananal, apparently in the previous generation. This horde crossed the Araguaya and moved toward the west; among the Karajá of the Araguaya they are regarded as lost. The separation took place in the region of the mouth of the Rio das Mortes or somewhat more to the south.

619 Before I enter into a discussion of the culture of the Šavajé, I should like to report very briefly what the Karajá told me about them: The Šavajé are their kinsmen; they speak the same lan-
628 [438] guage and have the same tribal tattooing. They live in peaceful relations with the Karajá, they intermarry; above all, there is an active trade in which the Karajá trade to the Šavajé stone tools, which the Šavajé lack, as well as iron goods, fabrics, and chains of beads in exchange for urucú, net coverings, araras, and
511 food. In clothing and ornamentation the Šavajé are supposed to be equal to the Karajá, but to have much more beautiful things. Among the Karajá, they are considered rich in ornaments and foodstuffs; hence, in times of hardship, the Karajá often migrate over to them. I found these statements to be generally true.

101 Phonetically the name of the people should be written Šăvăjé, in accordance with the pronunciation customary among the Karajá. The Karajá also call them: (ĭ)šăndjŭ, (ĭ)šă(n)dĭwăndŭ.
361 [114] [161] I cannot give their number, because I became acquainted with only a small village of five huts. In any case, besides three or four such small villages, there seems to be a very large village, similar to those of the Šambioá, so that the number may perhaps
[162] be given as 800-1000. The Šavajé living among the southern Karajá perhaps reach 50 in number.

6:Cook M-3,4 (ca. 1900) 1909
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not afflicted. Therefore, they have hidden their villages far away from the slimy trail of the only "civilization" they know, and do not wish to reveal their location. But they, too, well know the great superiority of steel implements over their stone utensils, so desire to obtain them, which they do indirectly through the Karayáhy. They are not unwise in their generation. They do not desire to receive, in its entirety, the "civilization" available to them, for it has been demonstrated to them that its evils outweigh its blessings. Therefore they try to catspaw civilization's good things and leave its evil things. What a pity it is that a civilization, which is the best fruit of the Gospel of Christ, should not have reached the Karayá!

The Sambiõa live in much larger, cleaner, and more orderly villages than the Karayáhy, and are better fed. They also build better huts than the Karayáhy, and arrange them in regular streets. They have four large villages, located between Pau de Arco and the falls of S. Miguel. They trade hammocks, vegetables, fruits, fowls, and other produce for such articles made by civilized men as they desire. As regards agriculture, they are but little behind the semi-barbarous Brazilians of the far interior. They have many slaves, which are women and children stolen from other tribes with whom they were at war.

Only the inhabitants of the second Sambiõa village are hostile to strangers. When such appear at their port, the women and children are sent to a safe place, while the warriors, fully armed, assemble at the water's edge and assume a threatening attitude. It is necessary to be cautious in approaching them, though they dare not attack a large canoe full of men armed with repeating rifles. They greatly fear these weapons, believing that the rifleman can continue to fire indefinitely without reloading. The villages are always situated distant from the landing-place; and though they will allow the traveler to visit them, he must be on his guard.

The reception at the landing is interesting and exciting. The naked, bronze-bodied men are assembled in force. Many